

## ST. SIMONIANISM—FOURIERISM.

(Continued.)

It will have been observed, that between the publication of Fourier's first work and that of his second, there was an interval of fourteen years. During this interval, or from 1808 to 1822, the author remained in the same obscure position that he had previously held. His "Theory of the Four Movements" fell dead upon the public; probably not twenty persons read it. It was exactly at this time, as we have seen, that Saint-Simon, with considerably greater success, was maturing his views.

In every country, however, there are minds magnetically responsive to each other through their very singularities; and as Saint-Simon found converts in ardent young men such as Comte, Rodrigues and Thierry; so in 1814, Fourier, narrower and more repulsive as his system was, found an adherent in a person named M. Just Muirom. It was only, however, after the adhesion to Fourier of M. Victor Constant, a young man of energy and high scientific acquirements, who had been educated at the "Ecole Polytechnique," that his system began to take root. Seizing on the social philosophy of Fourier, to the neglect of his calisthenic science, M. Constant devoted himself, with far happier talents for exposition than his master possessed, to the task of diffusing the Fourierist ideas of "Pleasurable Labor," "Industrial Co-operation," &c. Between 1820 and 1830, Fourier's own works also—his "Traite de l'Association," &c., and his "Nouveau Monde" were making his system better known. Before this time Fourier had come to live in Paris, in the capacity of a clerk in an American mercantile house; and here, accordingly, about the year 1829, he might be seen, a little thin man of sixty, with a profound, severe, and sad face, plodding along the streets, nobody speaking to him.

It was after the revolution of 1830, and precisely when Saint-Simonianism was on the decline, that Fourierism burst on public notice. Some members of the Saint-Simonian school attached themselves to Fourier, among whom were MM. Jules Lechevalier and Abel Transon; he likewise gained a very efficient advocate in a lady, Madame Clarisse Vigoureux. By the instrumentality of this lady, assisted by M. Constant and others, an attempt was made to exemplify the system in a model Phalanx and agricultural colony, to be founded at Condorcet, in the department of the Gironde. The attempt, however, failed; and the confederates were obliged to content themselves with the propagation of their views through the press. In 1836, they founded a journal called "La Phalanx," the success of which was such that Fourier, before his death in October, 1837, was able to count a number of disciples in whom he could be sure that his views would survive. Since that period, chiefly by the exertions of M. Constant, who succeeded to the vacant chairmanship of the sect, Fourierism, or at least the social philosophy of Fourier, has continued to make progress.

The promulgation in France almost contemporaneously of two such social systems as those of Saint-Simon and Fourier could not fail to produce immense effects. These effects began, as we have seen, to manifest themselves most decidedly between the years 1830 and 1840. The Saint-Simonians, indeed, cohering chiefly in virtue of a common enthusiasm for progress, and a common attachment to a few very large general ideas, had been destroyed as a sect; but only to be dispersed through society as separate missionaries, each in his own way, of doctrines in which they had been too well trained ever to forget them. Among the highest names in French literature between 1830 and 1840, were men who had been educated in the Saint-Simonian school. M. Comte, early as his separation from the Saint-Simonians had been, even yet, in his self-selected position as the champion of a powerful atheistic philosophy, retained many of the specific ideas of his old master. Unitary more of piety and sentiment with the Saint-Simonian creed, M. Pierre Leroux founded the sect of the "Humanitarians." From him as her speculative master, the celebrated authoress, George Sand, derived the propositions which constitute the diadematic ingredient in her novels. Duveyrier, Carnot and Chevalier entered the lists as political and economical writers. Lastly, gathering around him the relics of the party, M. Olinde Rodrigues continued in an humble way, to defend the memory and publish the opinions of his master. Thus of the Saint-Simonian school may be said that it was disintegrated, only to be dissolved the better through society. Fourierism, on the other hand, more precise in its scheme, and demanding in its disciples a more narrow conformation of mind, has maintained its nominal existence and organization. With M. Constant at its head, it now commands the services of a number of inferior expositors who acknowledge themselves to be Phalanxians; it also possesses various periodical organs of greater or less note. Meanwhile, its doctrines, thus diffused, and mingling with those which were purely Saint-Simonian, have descended into all classes of society, have seized all descriptions of minds, and have been varied, modified, and expanded into all conceivable forms, from the most rank and thorough-going communism, to the mildest advocacy of the extension of the co-operative principle.

Upon the whole, the result of the labors of Saint-Simon and Fourier may be summed up in this, that their systems deposited in the mind of the French nation two great ideas, which were not there before—the first, that European society was approaching a crisis the peculiarity of which as compared with former ones would consist in this, that it would be an industrial revolution—in other words, a revolution by which not only would industrial interests come to predominate in politics, but the industrial mind itself would be admitted to the mastery in this change; or at least its accompaniment, would be an organization of the laboring classes into compact bodies on the principle of co-operation and common responsibility. The first of these ideas is more peculiarly Saint-Simonian; it is the summary expression of Saint-Simon's two fundamental principles, "L'amelioration," &c., and "A Chacun, &c." The other more peculiarly Fourierist, involving as it does all that is general, and possibly all that is valuable, in Fourier's bewildering system of phalanxes. In neither idea, simply expressed and divested of the rubbish attached to it, is there anything absolutely repugnant to good sense, or irreconcilable with Christian belief. Indeed, by some influential men in Europe—both ideas have already been accepted—so far, at least, as to form subjects of honest meditation. In Mr. Cobden, for instance, we see the first idea, or at least a fragment of it, developed almost to the pitch of bigotry; hence his laughter at the Duke's Letter,

and his denunciations of the ships in the Tagus. Both ideas, however, must rest for credence upon their own proofs and merits. Whether it be true that society is approaching a crisis in which the industrial classes shall assume a higher position than they have yet held, and if so, by what means the transition is to be most effectually and peacefully effected—are questions, to answer which one must diligently observe the current of the times. Whether, again, the co-operative principle be safe, practicable, or advantageous in the management of business; and if so, what form or modification of it is the best—are questions to yield an answer to which experiment must assist reflection. Meanwhile, it is to France that we must look for our arguments and illustrations. There first have the questions been formally asked; and there first have they been put to the rough issue of events. It is our part to watch and profit by what we see. Let us attempt accordingly to present here in a condensed and corrected form some facts as may tend to show on what precise footing the questions of the enfranchisement of the industrial classes, and the organization of labor through the co-operative principle, now stand, in France. And first we shall allude to a very interesting experiment made some years ago by a private individual, and which, although undertaken for purely private ends, and on a very small scale, has already acquired historical importance.

There is in Paris, now or lately occupying the house, 11, Rue Saint Georges, a master house-painter, named Leclaire. On an average, M. Leclaire employs two hundred workmen. For some time after commencing business, he proceeded on the same system with regard to his workmen which he saw others practising, "a system which consists," to use his own language, "in paying the workman as little as possible, and in dismissing him frequently for the smallest fault." Finding this system unsatisfactory, he altered it; adopted a more liberal scale of wages; and endeavored, by retaining good and tried workmen permanently in his service, to produce some stability in the arrangements of his establishment. The result was encouraging; but still, from causes which were inevitable—among which he specifies the listlessness of even the best workmen, and the waste of material occasioned by their carelessness—his profits by no means answered his expectations; while his position as master was one of continual anxiety and discomfort. He resolved, therefore, on a total change of system. A reading and intelligent man—he had heard of the speculations regarding the applicability of the co-operative principle to business; a firm and enterprising man—he was willing to try the experiment at his own risk. Accordingly, having made necessary preparations, he announced to his workmen, in the beginning of the year 1842, that during that year he was to conduct his establishment on the principle in question; in other words, he was to assume them all, for that year, into partnership with himself, and form of his establishment a little industrial association, of which he should be chief.

The details of his scheme were as follows:—All the employees of the establishment—M. Leclaire himself included—were to be allowed regular wages as in other establishments, each according to his rank and position—M. Leclaire a salary for the year of 6,000 francs, (\$240), which was about the sum he considered himself entitled by his services; his journeymen the ordinary wages of about four francs a day (a pound a week) in summer, and three francs a day (fifteen shillings a week) in winter; the foremen and clerks proportionally more; the apprentices proportionally less. These fixed allowances were to be totally independent of the success of the experiment; as regarded his men, M. Leclaire guaranteed their payment. But if the experiment should succeed, then, after the sum-total thus expended in wages had been deducted, and after all the other expenses of the establishment had been paid—such as rent, taxes, material, as well as the interest of the capital invested, there would still remain some surplus of clear profit. Now this surplus, whatever it was, M. Leclaire undertook to distribute faithfully among all the members of the establishment, each sharing in the ratio of his fixed allowance—that is, receiving exactly that proportion of the profits that he received of the total wages-expenses. Thus, supposing the business of the year to yield in all £4,200; supposing the total wages-expenses to be £2,000, and the outlay in rent, taxes, material, interest, had debts, &c., to be £2,000 more; then there would remain £200 of surplus profits to be divided among all concerned. Of this sum each would receive that proportion which he received of the wages-expenses; consequently, M. Leclaire own share (£2,000 : £200 :: £240 : £24) would be £24. In the same way the share of a journeyman, whose total amount of wages during the year had been £40, would be £4; of a clerk or foreman, whose wages had been £60, the share would be £6; of an apprentice, whose wages had been £4, the share would be 8s. Even those workmen who should have been but a few weeks in the establishment were to receive the same equitable proportion; the value of every man's services, and consequently his title to a share in the profits being always measured by the amount he had earned in wages.

These arrangements having been agreed to, and some other stipulations having been made, the chief of which was that M. Leclaire was still to retain the usual rights which belong to a master—was, for instance, to have the sole charge of the purchase of materials, the undertaking of commissions, &c., the experiment was fairly and faithfully tried. The result was most satisfactory. "Not one of his journeymen," are we told, "that had worked as much as 300 days obtained less than 1,500 francs (£60) and some considerably more." According to a table now before us, the average wages per day of a journeyman house-painter in Paris is 3-1/2 francs; for 300 days at this rate the return would be 1050 francs (£42); therefore it would appear that a steady journeyman in M. Leclaire's establishment earned that year about 450 francs, or £18, more than his brethren in other establishments. On the supposition, which also seems the correct one, that M. Leclaire paid his workmen, in respect of their fixed wages, at the usual rate, this sum of £18 would represent exactly what the workmen gained by the change of system. For M. Leclaire himself, the gain was of course proportionate. To the £240 which he had allowed himself as his personal salary, he would add about £100 as his proportion of the profits; besides which, it is to be remembered, he drew the interest of his invested capital. Even as a private speculation, therefore, the experiment was successful—a success which is to be accounted for by the superior zeal and carefulness produced among the workmen by the sense of common interest and responsibility, or, as the French express it, *solidarite*. Every boy, for instance, who emptied a pot of paint into the kennel, injured himself and his comrades; and although he might not care for his own loss, his comrades would take him to task for theirs; hence an advantage in the system not possessed by that of piece-work. Morally, also, the effects of the experiment were admirable; and, upon the whole, so decided was the success, that M. Leclaire continued the system on trial during the following year, and so far as we are aware, has kept it up ever since.

[To be concluded.]

North British Review.

For the Herald and Journal.

## SELFISHNESS AND THE ITINERANCY INCOMPATIBLE.

Within a few hours ride of one of our large cities lies a neat, quiet village, surrounded on either side by fine thrifty farms, and active, intelligent husbandmen. On a bright, calm Sabbath morning in the delightful month of July, a congregation of some hundred persons assembled themselves in one of the most neat and tasteful little Wesleyan chapels in New England, waiting the entrance of their newly appointed pastor.

The song of the bird and the rustling of the leaf are the introductory music of the sanctuary, when with the hasty and diffident step of one recently initiated into the sacred office, enters the pulpit and kneels in silent prayer, the self-denying itinerant. He rises, and his eye glances over those committed to his charge. It first rests upon the poor widow, whose only relief from the wearying cares of six days' labor, is the explanation from him of Jesus' words. Next, in solemn, fixed attention, is a brother in whose countenance he reads, I am ready for every good word and work; and at his side, the man of fourscore years worshipping upon the top of his staff. A little farther back, sits the "pleasant hearer," with eyes mildly riveted, and the pulpit's prayer rising from the heart; and to the same spot, the quick, laughing face of the boy of twelve; and at his left, is an humble, inquiring Mary, who seems ready to be removed from sitting at Jesus' feet on earth, to her mansion in heaven. And the wayfarer man is there, who, though simple, hopes to have a part in the word of God. And some thirty, forty or fifty attentive, interesting young persons are there, willing to listen to the message of him chosen for them by their ruling Elder.

His first text is announced: "pray without ceasing;" his first sermon preached; the congregation, silent, subdued, thoughtful, leave the house. Unwearied by the morning's exercises, the Sabbath School claims his attention, and his hand is cordially extended to every teacher and scholar, and all engage in their duties with new courage.

The hour of the evening prayer meeting arrives; how few are absent; the pastor by example, speaks from the text, "who is least among you all, the same is greatest;" the disciples catch the spirit, and the Savior is in their midst. He commences the labors of the week; as he goes from house to house, not the weather, the times, or the people are subjects of conversation, but the immediate interests of the soul, and prayer for the Spirit's help; the calls are felt to be profitable. It is the evening for the weekly prayer meeting; the members of the church are present, and know that they are not to be hearers of the word, but doers of the work.

The week ends, the class meets; the pastor, as a member, meets with them; he prays that all may be as little children; they feel that they are one family, without the presence of stranger guests; they speak as around the fire-side of home.

Thus ends the first week of the preacher and his charge at the commencement of a new Conference year. Many weeks pass thus; the word preached takes effect; the church are not idle, but work wherever they are, and one and another join themselves to the praying band.

Truly it is said, "behold how these Christians love one another." As the hart panteth after the water brooks, so panteth their souls after holiness. The Christian graces are in exercise, the fruit of the Spirit abounds. They pledge themselves to each other and to God that everything within and without shall give place to holiness of heart. A general seriousness prevails; many are persuaded to be Christians, and many more almost persuaded. None are too gay, too thoughtful or too hardened entirely to disregard the earnest entreaties and corresponding examples of the man of God; they mean to yield to the convincing arguments from his lips.

But the year has closed; the appointments of Conference are read, and the itinerant has a new field of labor. This united little church remain after the congregation retire; how sad and lonely their feelings; but a brother says we are *Methodists*; how shall we receive our new minister? The general spontaneous response is, with warm hearts, ready purses, and prompt action, upon the principle that selfishness and the itinerancy are incompatible. Thus we received the late one, and thus let us receive his successor. We may find him also an angel of God.

PILGRIM.

For the Herald and Journal.

## "THE CHOICE OF LIFE."

Repine not at Fortune! you hold the reins of your life in your own hands, and can determine whether that life shall be for good or ill!

A perusal of the secret history of men that have risen to eminence would develop facts more stranger perhaps than the success to which they attained in life. The splendor of triumphs often conceals from the eyes men that which is of far more value, the means by which they were obtained. If this was otherwise, and the secret minds of those men were known, success would be much more common. The great mass of mankind sweep on in listlessness, and make no efforts to rise above the position in which youth found them. They were not born great, and therefore are never great. They know not the secrets, or have not the impulses which lead to acquired greatness. A dissection of the life of any noted hero, who blazed out when circumstances favored the display of his powers, or who himself was the cause and originator of revolutions, would find him as much a hero when he was hidden from the gaze of men, and when his achievements were unperformed. It would reveal the same constant purpose, that subsequently guided him. Instead of the passivity that influenced his fellows, from his childhood would be found the deep traces of a restless spirit, actuated by intense ambition. The means by which he was to rise,

the point to which he was to attain, lay before him in dim uncertainty. But the same undeviating will lived in him, and its nurture was his constant care. In this consists his greatness. While others live out their lives in idleness, he is constantly disciplining his powers, and is thus always prepared to seize the moment to ascend. Men see the result, and wonder. Would they wonder less, did they know the process? Indeed is every man the framer of his own fortune.

Many a man that has sunk to deep disgrace, has cursed his Maker as he met his doom, for the course in which he had met his doom, to blame. Temptation came; he loved to toy with sin in its winning aspect, and sink into its voluptuous embrace. The song of the syren came welcomed to his ears; and as the ground little by little slipped from his feet, and the bright heavens rolled away as a scroll over his head, and faintly, still more faintly sounded to his deafening sense the warnings of the Father of mercies, he clung to his vices as the dying miser to his gold. As to others, to him came precept, to him came warning, to him came entreaty. While others walked the path of honor and virtue, though assailed with the same temptations, he turned into the courses of error, and the reward due, only, was meted out to him.

Upon ourselves depends our lot. In my school-boy days, in attendance at the same place of instruction as myself, there was a scholar remarkable for his industry, acquisitions and intellectuality. He distinguished himself in every branch of study, and caused his teacher often to remark of him that he was sure to take a high stand in life. With such powers, and such prospects, he wasted them all; the path of life he trod was far different. By a course of circumstances not necessary to be enumerated here, he became addicted to the use of ardent spirits. I saw him at a subsequent period, as he lay senseless near the schoolhouse, the scuff or the object of pity of his fellows, degraded to the semblance of a brute. He soon after left school, and I lost sight of him for several years. The last time I saw him, he was in a court of justice, receiving sentence for a crime committed while in a state of intoxication. The lesson of this simple history is obvious. It will not do to tamper with wrong. No matter how firm the mind, how strong the principles of the individual, he will be overcome.

See yonder statesman, as he ascends the tribune, with firm step and proud bearing. As he draws near to address the multitude a pause befalls him; it is the sounds wait in just suspense to catch the first golden words that fall from his lips. He speaks, and a thrill of grand emotion runs through the assembly, enlivening even the meanest; clay it contains. Loud acclamations fill the air, and are echoed by those whose efforts cannot bring them within range of the speaker's voice. And as he ceases, they

"yoke their brutal nature in,  
To drag his chariot on."

The name of that man may be written on many a golden page of his country's history—a bright star he may be, that has been followed by many in their path upward. But the observer may see in the eye of that man another sparkle than that of genius. His efforts of imagination are not like those of his youthful days, the inspirations of intellect. There is a worn graving at his heart—the fumes of intoxication are in his brain; and he, the leader of senators, has become a slave—a slave to that most crushing and deadly of all tyrants—he has become a slave to his passions. How fearful! Follow the course of that man. From the Senate Chamber or the Cabinet, he wends his way to the haunt of the demon of intemperance. His course downward is one of awful proclivity. The height to which his talents have raised him, only makes more awful his fall. The spell of the charmer gradually winds itself around him. His mind becomes enfeebled, and refuses the giant works it once gladly accomplished. The sublime impressions left upon his soul by the hand of indulgent nature, marking him as a child of genius, become obliterated, till little semblance is left of that once proud being. He becomes a total loss to the world—his name a blank upon the scroll of being. The poison in his nature remains insatiate, until body and mind, resources and health, are swallowed up, and a miserable wreck alone left of that which was once a bright embodiment of loveliness and perfection.

The colors are too faint to paint the downward tendency of intemperance, or of any vice, when it has fastened itself upon its victim. Be careful then; you hold the reins of life in your own hands, and can determine whether that life shall be for good or for ill!

A. S.

## THE AMERICAN UNION.

It has already withstood the tempest after tempest, and outlived successive prophets of ruin. A mere handful of provinces, casually united in resistance to England, and on the point of falling to pieces when necessity for resistance ceased, it acquired at that critical moment a new constitution, which knit the disjointed members firmly together. A second war, undertaken against the will of one third of its component States, appeared to threaten it afresh with dissolution; it ended in strengthening the Union, through a new infusion of national spirit, and by rousing a common sentiment, which absorbed sectional jealousies and passions. Next came the consummation of the victory obtained by the Democratic party in their long struggle with the Federalists—a victory which seemed to threaten with speedy destruction the bond which it had been the principle of the latter to vindicate and maintain. But Providence overruled this danger also to a contrary issue; for the State authorities, which could not long have endured the stricter yoke intended by the Federalists, submitted easily to the modified control which the disciples of Jefferson vested in the central Government. The nation overflowed across the bounding Alleghenies, and spread over the wide valley of the Mississippi, and it was pronounced by friends, as well as enemies, that the extension of empire would inevitably lead to disruption. Contrary to all anticipation, this very extension has preserved the unity of the Republic. The growing separation of North and South, which had been left in a decided minority. The meetings were decidedly extempore, as there was no concerted plan, for after one speaker had said his say, the chairman courteously asked if there was any other who wished to deliver himself of a speech; but as they were not much burdened the meetings were closed, because no one answered to the call. I think the longest speech occupied a quarter of an hour. They were generally from five to ten minutes, which gave no time for any interesting detail. They acted upon the maxim, "short and sweet." The report of the schools was delivered with much energy and eloquence by M. Merle D'Aubigne.

icular sections are destined to endanger the security of the Union. It has withstood the shocks of commercial distress, and the extravagance of commercial prosperity; it has been enfeebled by the impulse given to party spirit under a long and idle peace; it seems to encounter no material danger from the questionable success of a war of invasion and conquest; for war, waged like those of the Carthaginians, by hired armies and jealously controlled Generals, are not very likely to produce a Caesar or Napoleon. As far as human sagacity foresees, the clouds which enveloped the birth of the confederacy have cleared away. There is no peculiar political danger now impending which has not been incurred and surmounted already, and of which American statesmen cannot estimate the amount, and may not be expected to guard against the shock.—Edinburgh Review.

## CONTINENTAL RELIGIOUS NEWS.

GERMANY.

The deeply engrossing nature of the political events which continue to crowd upon us, filling the sanguine patriot with exulting hope, and the thoughtful Christian with anxiety, if not alarm, has left little either of time or inclination for plans of ecclesiastical reform—still some few of those so hotly pursued in by-past, quieter times, may be noted as having assumed a palpable shape, at least since I last wrote. The claims of freedom of conscience, (and that to the extent of perfect equality of civil rights, to persons of every religious persuasion,) have been legally recognized in Hanover and Brunswick, while measures of a similar tendency are progressing towards final settlement, in all the other sub-divisions of the Great German Fatherland; confessional equality having been unanimously placed as a basement pillar of the new constitution, now being erected in Frankfurt, by the legally appointed delegates of the Germanic confederation.

Still greater advances towards complete Jewish emancipation have been made in Prussia, where the change is rendered the more remarkable from the stern resistance made, only last year, to even conniving at the marriage of a Jew with a Christian. The case, which attracted a considerable share of public attention and sympathy, was this:

A young Jewish physician, a native of Konigsberg, having won the affections of a Christian, applied, with her parent's consent, to the Consistory Court for permission to marry. Receiving a refusal, he petitioned the governor of the province, and lastly, the king himself on the subject, who directed an examination of the law on the point. This proving unfavorable to the wishes of the young couple, they set off to England, and were duly united in the bands of wedlock. (If I am not mistaken,) in Hull. They returned home, indulging in the hope that, if Prussian law could not sanction it, might at least wink at their transgression. But they little knew the unyielding nature of consistorial consciences! Immediately on their establishment in Konigsberg, the consistory published an ecclesiastical ordinance, annulling their marriage, and pronouncing any children they might have, bastards in the eye of the law. The family of the Christian wife felt naturally as indignant as the Jewish husband at this dishonoring decree, and the public was not slow in expressing its judgment on the spirit which it breathed; but the law remained unaltered, and probably, but for the late, (most lamentable) exercise of mob legislation, would still have remained so. But among much that is evil, the sovereign people in Berlin have accomplished some little good; and a second occurrence, evidencing a determined change in ecclesiastical practice, is the re-instatement of Pastor Dietrich, (and that with the refunding of all the salary which, but for his deposition, he would have enjoyed,) over the French Reformed Congregation in Konigsberg. Your readers may probably remember that this reverend gentleman was last year deposed from office, and debarred from preaching, on the ground of heterodox sentiments, by a decree of the Consistory Court, backed and confirmed by the *Ministre des Cultes*, Eichhorn. But Prussia's ancient regime has passed away, and the order for Dietrich's restoration to office emanates from Count de Schwerin, the present *Culte* minister.

The third ecclesiastical event I have to notice is the published remonstrance to the Berlin cabinet, of four members of the Halle theological faculty, the Rev. Professors Tholuck, Muller, Herzog and Huylfeldt, against the present summoning of the proposed National Evangelical Synod.

Fourthly, the Roman Catholic Clergy, alarmed at the possible reaction which the prospective secularization of Prussia's Protestant Church-benefices may produce on their chartered revenues, are said to be at this moment unwearied in their application to Government, for the *ad litteram* fulfilment of the sanction given by the late King Frederic William III. to the Papal Bull, (*de salute animarum*) of July 16, 1821, referring to the donation of the Roman Catholic Church in Prussia.

SWITZERLAND.

Last week we went to Geneva, to attend the anniversary of the "Societes Evangeliques," and were much delighted with our visit. Through the kind hospitality of the friends of God we saw a great deal of the pastors and others, during our short stay, having met large parties in the evenings. The public meetings, perhaps, were the least interesting, for the time was chiefly taken up with reading a number of reports and letters, and the speakers were few, and the speaking short. At the second meeting, nearly three hours were taken up with the reports, singing and prayer, and less than an hour in speaking, which to us was a disappointment, as we wished to hear the pastors from different countries. We were not a little amused at the continual succession of listeners. They seemed to go home to dinner, and after about an hour's absence returned to take their places; but as they did this as if by agreement, they did not all go at once, otherwise the party who resolved to sit out the whole would have been left in a decided minority. The meetings were decidedly extempore, as there was no concerted plan, for after one speaker had said his say, the chairman courteously asked if there was any other who wished to deliver himself of a speech; but as they were not much burdened the meetings were closed, because no one answered to the call. I think the longest speech occupied a quarter of an hour. They were generally from five to ten minutes, which gave no time for any interesting detail. They acted upon the maxim, "short and sweet." The report of the schools was delivered with much energy and eloquence by M. Merle D'Aubigne.

In the evening of the second day I beheld

one of the most interesting scenes I ever witnessed. In the charming grounds of Colonel Tronchant, four miles out of the town on the Savoy side, about 250 men sat down to break bread, *sub die*, to celebrate the union of the churches. About six o'clock they struck up a hymn, the effect of which was very remarkable. The length of the table was from fifty to sixty yards. I was near one end, and as the melody ran along the range, and died away in the distance, the impression was transporting. To heighten the impression, we were in a long walk, in the midst of a magnificent forest, with the Alps in the distance. After this, several pastors mounted their chairs and delivered addresses full of love and heart. About sunset, our host made a motion that each would carry his chair with him and adjourn to the house. The dying rays of the setting sun now crimsoned the snowy summits of the Alps, amidst which Mont Blanc stood out in all its grandeur. The whole scene was worth coming out all the way to Switzerland to enjoy it. After this, we went into the house, when addresses were delivered, intermingled with singing and prayer, and we did not disperse until ten o'clock. I shall not soon forget this delightful day.—Evangelical Christendom.

For the Herald and Journal.

## BENEVOLENCE OF SECRET PRAYER.

Benevolence of the most godlike character will lead its possessor to pray much for others, especially in secret. Clothing the naked, and feeding the hungry, does not afford that real satisfaction and benefit to Christians that laboring in prayer for them affords. Satan through his devices may mar and counterfeit the former way of doing good, but he can never do so with the latter. We cannot see more clearly, or feel more deeply the hallowing influences of holiness as when dwelling upon the benevolence of God, of Christ, of the Holy Ghost, as manifested in behalf of a perishing world. As we imbibe a benevolence of this character, we approximate nearer and nearer the true standard of Christian holiness.

In prayer, we may in the fullest sense, "Do good unto all men," and in the spirit of this duty we live, and walk, and talk with God. The weakest saint may by this means move the hand that moves the world. In speaking of prayer, Bickersteth writes, it "is an exercise greater power than all other things put together." How sinful then must we be, who neglect a faithful use of this holy weapon, this mighty power delegated to us by the God of heaven in behalf of perishing souls?

Reader, do you consider this talent for usefulness which God has committed to your trust? Is it faithfully used? Let it be borne in mind that the solemn reckoning will be made with each servant who hath received his Lord's goods. It will then be known how much secret prayer for souls has been offered. If thou hast been faithful in this matter, thy "Father who seeth in secret will reward thee openly." B. S.

## STATISTICS OF THE MEXICAN WAR.

The New Orleans Bulletin is summing up the losses in the Mexican War, by death in the battle field and by disease. The former bears but a small comparison to the latter. The soldier in Mexico had much less danger to encounter from the bullets of the foe than from the inhospitable climate. The whole number of Americans killed in the war, including the line of the Rio Grande and that of Vera Cruz, is estimated at 2,000, and the wounded at 4,000. It is impossible to say how many of the latter have died in consequence of their wounds, but we should suppose no less than one fourth, say 1,000, making in all 3,000 deaths from battle. The ravages from disease were terrible. At Perote there are two thousand six hundred American graves, all victims of disease. At the city of Mexico the deaths were, for a greater part of the time, 1,000 monthly. The first Mississippi Regiment that went out to the Rio Grande, buried 135 on the banks of that river before it ever went into battle, and finally brought back less than one third of their number. They suffered dreadfully at Buena Vista.

The first and second Pennsylvania Regiments, recently returned, went out 1,800 strong, (900 each;) they brought home six hundred of their original number. About 220 fell in battle, nearly four hundred died, and about six hundred were discharged as unfit for duty. How many of the latter has since died is of course unknown.

The third and fourth Tennessee Regiments, also recently returned, lost three hundred and sixty by death. Neither of these regiments have been in action.

Capt. Naylor, of Pennsylvania, took down a company of 104 men; he brought back *seventeen*; he entered the battle of Contreras with thirty-three men; he brought nineteen out of it.

The most frightful instance of mortality, however, that we have heard of, was in that gallant corps, the Georgia Battalion, commanded by a gallant and accomplished officer, Colonel Seymour.

They were considerably acclimated, and actually suffered much less whilst in the lower country than when marched in the interior on the high land. The battalion went to Mexico 419 strong; and about 220 actually died; a large number were discharged with broken down and ruined constitutions; and many of them, no doubt, have since gone to their graves; and the battalion was reduced to thirty-four men fit for duty! On one parade, when a certain company was called, that had mustered upwards of 100 men, a single private answered to the call, and was its only living representative. The Captain, the three Lieutenants, the four Sergeants, and the four Corporals, (every commissioned and non-commissioned officer,) were dead!

We have heard from officers of many other regiments, details very similar to those we have given above, which may be taken as about the fair average losses for all the volunteer regiments. The regulars did not suffer to the same extent.

## THE DEWDROPS.

A child, one too wise and good for this world, saw on a summer's morning that the dewdrops did not lie and glitter upon the flowers, that the angry sun came in its might and dried them up, and they were seen no more. Soon a rainbow was seen in the clouds, and his father told him, "There are the dewdrops over which thou didst grieve, and they now shine in splendor in heaven, and no foot can crush them; and remember my child, if thou vanishest soon from earth, it will be to shine in heaven."—Richter.



## VINEYARD CAMP MEETING.

On Tuesday, the 8th inst., companies of our brethren from different places on the New Bedford and Sandwich Districts repaired to our far-famed and much-loved "Wesleyan Grove," to spend a week in celebrating our yearly "feast of tabernacles," in seeking a deeper conformity to Christ, and in labors for the conversion of sinners. Hallowed remembrances filled our minds as we once more walked up the spacious avenue to our oaken-pillared temple, and the voice of prayer and the hosannas of the people broke upon our ears. So much has been said in by-gone years of the beauties of this select spot and its adaptability to the purposes of a camp meeting, that it might seem superfluous for me to add a single word in its praise, yet I can hardly refrain from when I think of the many friends of much experience and of sound judgment in such matters, who visit this site for the first time, are so unanimous in their commendations of it over all others they have visited on similar occasions. The night scenes were peculiarly beautiful this year, as, after the hour of ten, one viewed this clustered temple from some point near the stand, the worshipping multitude having retired from its area, the curtains of the tents being drawn back, the lights from within shining through each of their slits. From the full, silvery moon throwing her splendor upon the over-arching foliage of the towering, time-honored oaks. The view strongly reminded us of the night scenes in Banvard's Panorama of the Mississippi. In this, however, we had the advantage of looking upon the scene as it was by God's own pencil, here and there blended with the traces of His people's devotion and co-operation, while in the other, we have the result of human skill in spreading upon canvass the similar works of nature, together with the neighboring ones of human art and enterprise.

Although many came on to the ground on the first day of the meeting, the number greatly increased on following days. Several tents graced the circle for the first time. The whole number, in all, was sixty-four. Many more of the friends, tented upon the ground than ever before. The congregation on each day was proportionally large. On Sabbath it was estimated at between two and three thousand.

Friendly salutations and greetings contributed, as usual, to the enjoyment upon the occasion. Sunday meetings have been held here for many years, members of different societies formed Christian acquaintances which it is pleasing to renew from year to year. It is feared, however, that by a very large majority of our people, quite too much is done to the exclusion of the more important part of our duties, which relate more immediately to deep communion with our God and the undying interests of our fellow-men.

The public services at the stand were commenced on Tuesday evening, by an appropriate sermon from Bro. E. Grant. Preaching on Wednesday by Bro. J. E. Gifford, W. Richards, and W. Cone. On Thursday, by J. Cady, R. W. Allen, and T. Hardman. Friday, by J. Livezey, D. Hays, and J. Lowrey. Saturday, by W. Richards, W. Livezey, and H. Upland. Monday, C. H. Titus, R. Livezey, and F. Upham. Monday, N. Goodrich, S. W. Coggeshall, and H. W. Houghton. The sermons were all forcible, and well adapted to the occasion. Most of them were followed up by exhortations, and by the singing of hymns.

Public prayer meetings were held each afternoon, in which many were born of God. On Thursday and Friday mornings at 8-1/2 o'clock, public meetings for prayer and exhortation were held at the stand, in which both ministers and laity participated. On Saturday morning a special meeting was held at the stand, at which both ministers and laity participated. On Saturday evening a special meeting was held at the stand, at which both ministers and laity participated. On Sunday morning a special meeting was held at the stand, at which both ministers and laity participated. On Sunday evening a special meeting was held at the stand, at which both ministers and laity participated.

Sabbath morning, the *Sacrament of the Lord's Supper* was administered to about 450 communicants, and on Monday morning 125 persons spoke in *love feasts*, 35 of whom professed to enjoy the blessing of perfect love. But these were seasons of joy and consecration. At the close of the love feasts a liberal collection was taken up to aid two of our preachers who have hard fields of labor, with but very stinted means of living.

As a general remark I may say that this camp meeting was characterized throughout by deep spiritual power and profit to our brethren present, both in the ministry and membership. It was nothing inferior, in these respects, to those we have enjoyed in this grove in years past. Indeed, the interest of the meeting was greater by reason of the greater numbers in attendance. Many sought and experienced a deepening of the work of grace. Many backsliders and lukewarm persons were reclaimed; about 40 souls were converted, and large numbers left the ground impressed with the sense of their need of salvation through the precious blood of the Redeemer. The weather was very fine.

The greatest annoyance experienced by us on this occasion was produced by "certain fell fellows of the baser sort," whose objects and aims in visiting the ground was to cause the least possible disturbance to the meetings. It was the disgraceful acts of such individuals, (for which of course, those who go to the grove to worship God and to do good cannot be held responsible), which the enemies of God and of camp meetings, are wont to associate with the holding of such meetings, in a manner calculated to bring them and the cause of Christ, which we seek to promote, into reproach. Happily, however, in the latitude and longitude of "Wesleyan Grove," such is the promptness and vigilance of our committees and our peace officers, that villainy can make but little advancement without detection and arrest. I think that the truth of this remark cannot well be resisted by those in any way interested in the fate of a certain 15 gallon wild beast, and his prowling companions of the den—John and pig tribes, who were found at the grove, and who to keep or claim them. Being "wont to push with their horns," and being, in this case, evidently bent on mischief, invading our territory, they were caught and condemned to die by being struck upon the head or elsewhere with a stick, and pouring out all their life blood upon the dry and thirsty earth.

All the expenses of the ground incurred this year, together with a debt remaining from last year, were promptly paid, and no notice is due for the excellent accommodations and fixtures of our encampment.

At one of our business meetings, the preachers and brethren present voted unanimously to request Father Webb, who has been in the ministry about fifty years, to preach his semi-centenary sermon at the next session of the Providence Conference, and also repeat it at our camp meeting in this place next year.

Our meeting closed early on Tuesday morning, 15th inst., with appropriate exercises at the stand, conducted by Bro. F. Upham, R. W. Allen, and Thos. Ely, the excellent Presiding Elder of New Bedford District, who has discharged the duties of President of this conference efficiently and effectively. May this meeting prove an abundant blessing to the churches and the world.

H. VINCENT, Secretary.

Edgartown, Aug 17, 1848.

## NEWARK WESLEYAN INSTITUTE.

It is a source of peculiar gratification to the Christian public that so many literary institutions of the highest order, and under the most powerful and religious influences, are springing up in every direction in our country. It is with great pleasure that we witness the zeal exhibited by our own denomination in this respect. Almost every Conference has its own well established Academy, and numerous prosperous private institutions are in successful operation in various parts of the country. The best arranged edifice and system of education for academic training that has ever come under our notice is the one bearing the title at the head of this article, and situated in the beautiful and healthy city of Newark, N. J. A new and imposing edifice has been constructed after the most approved model, and with every modern improvement and facility for study, health and comfort. As Providence evidently designs, it is prepared for the simultaneous education of both sexes, and yet is defended from all the objections that attach to the large public academies of this character. The entrances, playgrounds and study rooms are entirely separate, the building having two distinct suites of apartments, and uniting only at the principal room, the parlor, recreation room, and the chapel. There are no boarding halls—in our estimate,

a great improvement—but in their place ample accommodations have been provided by the trustees in the families of the teachers, and in the homes of several pious ladies where the faculty can exercise over the pupils all necessary discipline, and where the students will enjoy the sympathy and supervision of a kind and judicious friend, and the refining influences of an intelligent Christian home.

The plan of studying in dormitories, and only meeting the teacher at recitation, is plan so tempting and conducive to discipline, and where the students can be trained in a more quiet and select training than they can obtain at Wilbraham, we know of no place superior to the Newark Institute. Our good brother Brown, who left us an enfeebled invalid, and has resided for a year in Newark, has given us the strength, and now enjoys confirmed health under the influence of its milder skies and softer atmosphere. The Faculty of the academy is large and of a superior character, consisting of five gentlemen and four ladies. The principal, Sidera Chase, A. M., has been for a number of years in charge of a popular ladies' academy in Middletown, Conn., and commences his new relation with a well earned reputation for scholarship, tact in teaching, and amenity of manners. The Institute opens on the 6th of September, under the most favorable auspices, and we can but desire in its behalf a success commensurate with the care and expense attending its establishment. To Rev. D. P. Kidder, Corresponding Secretary of the Sunday School Union, also a resident of Newark, is due the credit of originating and executing this noble undertaking, and we trust his own eyes will witness the reward of his labors. Circulars and further information may be obtained at No. 3 Cornhill.

B. K. PEIRCE.

## Herald and Journal.

WEDNESDAY, AUGUST 23, 1848.

## BISHOP SOULE.

THE M. E. CHURCH, AND THE M. E. CHURCH, SOUTH.

We last week referred to Bishop Soule's letter to "The Ministers and Members of the Methodist Episcopal Church, South." It is unquestionably a very ably written document—much superior in all literary respects to anything we ever saw before from the Bishop's pen. He insists that our explanation of the act against "Fraternalization" was correct, and tells several other important anti-slavery truths of the North to the Methodist Episcopal Church, South. It was suggested some time ago by a member of a New England Conference, that we ought to pass a vote of thanks to the Southern Methodist editors for their publication of New England opinions. Our "Anti-slavery Reports," and other similar documents, whether Conference or individual ones, which have heretofore been denied insertion in the "Great Official," get thorough currency in the Southern papers. The comments on them are wrong to be sure, but then they speak for themselves, and that's something, certainly. The comments cannot entirely destroy their sense or counteract their tendency. We have no doubt that many a conscientious Southerner reads these citations with compunctious misgivings respecting the "Patriarchal Institution."

Most of Bishop Soule's statements are substantially correct, so far as they relate to slavery; but his reasonings are fallacious. He accuses the North of inconsistency in opposing the South, while retaining a portion of slaveholding territory and aiming at more. How can the good Bishop utter such a sophism? In respect to the acquisition of Southern territory, does he not know it was distinctly assumed in the discussions of the General Conference, that in going South our object would not be to seek the patronage of slaveholders, but (as Mr. Finley and others declared) to rally the genuine Methodist anti-slavery men of the South? And does he really suppose that any others than such would join us? And in respect to our churches at present in slaveholding States, does not the Bishop acknowledge that they stand in a relation to slavery very different from that of the Methodist Episcopal Church, South? If not, we will suggest a few particulars to him.

First, then, The Methodist Episcopal Church, South, has (as in the well known resolutions of the Georgia and South Carolina Conferences, and the writings and speeches of her leading men) renounced the old sentiment of Methodism on the moral turpitude of slavery, and its influence on the subject is pro-slavery and only pro-slavery; whereas our border churches in slaveholding States, by their very adhesion to us, show that they adhere to the old platform. Second, The Church South revolted from the Methodist Episcopal Church because the latter would not admit slavery into the Episcopacy; whereas our churches in slaveholding States sustained our opposition to the proposed encroachment. The Northern Church never has admitted such a moral monstrosity as slavery in the Episcopacy; whereas the Church South now maintains some half, or more, of its Bishops in this great sin—a sin that renders our land-trenching in the nostrils of the nations and of God.

Third, The Church South exercises no longer any restraint on its ministry in respect to slavery; its preachers are personally and generally becoming involved in the heinous guilt; some of them are noted as extensive planters; whereas the churches which adhere to slave States to the North, do not and cannot tolerate it in the ministry. The people sustain their preachers in this practically reprobating the evil by their example.

Fourth, Our border churches are within a region where slavery is fast declining; where not only the old doctrines of Methodism on the subject are entertained in the church, but the old doctrines of the fathers of the country, Washington, Jefferson, Madison, Patrick Henry, &c., are entertained among the citizens at large, slavery is acknowledged to be a very great curse, and its extinction is looked for and hastening on, and we believe that by prudence on our part and the local exertions of our brethren there, we shall soon be rid of the evil; whereas the political and moral righteousness of slavery is generally asserted throughout the region of the Methodist Episcopal Church, South; no measures anticipatory of its extinction are ever thought of by State or Church, but all tendencies are to rivet and perpetuate it indefinitely; and meanwhile the Methodist Episcopal Church, South, not only succumbs to this deplorable demoralization of public sentiment, but by its every act on the subject, at and since the General Conference of 1844, has encouraged the downward tendency.

These suggestions we submit to our old friend as indispensable elements in any just estimate of the relations of the two parties to slavery.

## NASHVILLE CHRISTIAN ADVOCATE.

The Nashville Christian Advocate repeats its attack on the Methodist preacher (of the Methodist Episcopal Church, South,) who writes against slavery in the Louisville (Ky.) Examiner. This writer is laboring to bring the Church South into a position properly hostile to slavery—the Advocate knows this would be ruinous to the present policy of the Church South, and therefore opposes it. The editor says:

"The man 'Under the Bridge' seems to be as ignorant of New Testament teaching as of Methodist history, on the subject of slavery and the duty of those that are bound. If he would come out openly with his doctrines, and advocate stealing slaves, he might at least have credit for open frankness."

## CORRESPONDENCE.

## LETTER FROM ONEIDA CONFERENCE.

Bishop James—Love Feasts—Secret Societies—Examination of Candidates—Dyspepsia—Tract and Bible Collections—Missionary Meeting—Rev. Mr. Benham—The African Mission—Interesting Particulars—Rev. A. J. Crandall.

Oneida, N. Y., Aug. 3, 1848.

DEAR BRO. STEVENS:—This place is the seat of the session of the Oneida Conference, which this day adjourned. The excellent Bishop James, small in stature, but possessed of a soul much larger than is sometimes found in men of greater physical solidity, presided over our deliberations, exhibiting that presence of mind in the intricacies of business which marks the really great, and all that sweetness of temper which endears its possessor to all around.

There were several things of marked interest during the session. One had reference to love feasts. Each Presiding Elder was required to state, in his account of his district, the manner in which these meetings were held thereon. It was found that the disciplinary regulations had not been faithfully adhered to, while on some districts the faithful system, proper discrimination as to the character of those admitted, and closed doors, might be numbered among those things that *were*. The Bishop, on the request of the Conference, decided that the term "strangers," in the question of our Discipline, "How often shall we permit strangers to be present at our love feasts?" included all who were not members, or probationers in our church. Other denominations have their church meetings, and their covenant meetings, and we our love feasts. They, so far as he knew, admitted none to those meetings who were not members, but we surpass them in admitting others "twice or thrice." The Bishop repudiated the idea of the love feast being simply a social religious meeting, a notion which many of our people have adopted. While it partakes somewhat of this character, it is our regular and only church meeting. The Discipline requires the preacher in charge to announce to the church the expulsion of any member. The laws of the land do not allow him to announce it in the open congregation—but if we do not discriminate, how can we avoid falling under its censure? He could not see how any person, who had not a desire to meddle with other people's business, would very anxiously seek admission to these meetings of our church. The Conference finally very unanimously resolved to abide by all the requisitions of the Discipline as to this matter for the future, and the result will probably be a great increase of benefit to the church.

Another matter related to secret societies. Quite a number of our preachers had connected themselves with these associations, and the thing was increasing. After the Bishop had propounded the usual questions to the candidates for admission into full connection, a brother desired to ask them a still further question. Leave being obtained, he inquired if they were members of any secret society. One only responded in the affirmative. After some discussion, a resolution was adopted affectionately requesting this brother to dissolve his connection with it. Subsequently, the Presiding Elders were requested to inform the Conference of any on their districts known by them to belong to any of these associations, and the preachers likewise of any Presiding Elder. A resolution was also adopted, earnestly and affectionately desiring all preachers of the Conference who were connected with any of them, to dissolve their connection as soon as practicable. The merits of these societies were very properly left untouched. The question of the expediency of Methodist travelling preachers was the main one before us. All wish to *conserve* those who had united with these bodies was *disclaimed* by the Conference, so far as the past was concerned. I learn, however, from the papers, that the Oneida Conference is not the only one whose sessions have been disturbed by this vexing subject. Ought we not, my dear brother, who profess to trust ourselves to Providence, really trust our interests in the hands of Him who has sent us as his ambassadors on this mission of mercy?

Seven young men were admitted into full connection. Judging from the reports of committees and Presiding Elders, these brethren are just those wanted for the Methodist ministry. The Bishop remarked to them, that that moment in which they stood together around the altar ready for examination was the most important they had ever seen. Having put the interrogatories, "Are you going on to perfection?" "Do you expect to be made perfect in love in this life?" "Are you groaning after it?" he said he hoped he should never hear of any of them saying regeneration and sanctification were identical. The very answers given denied any middle ground. He also thought that our fathers, had they suspected what has actually come to pass in these days, would have included in the question respecting "the first, tenth and twelfth rules of a preacher," the *eleventh*, which reads thus: "You have nothing to do but to save souls; therefore, spend and be spent in this work; and go always, not only to those that want you, but to those that want you most." It is not enough, he thought, to preach on the Sabbath, while in the neighborhoods, two, three and four miles distant, dwell multitudes who would fill the school houses, but cared not enough for their souls to travel to the church on the Sabbath. Surely these are they who want us most. The preacher who would preach three or four times a week in this manner, would not complain of ill effects from preaching thrice on the Sabbath—and more than that, they would not have the *dyspepsia*. Our fathers did not suffer from it. As to time for preparation, he must be fully qualified for his work, who could not in travelling two or three miles arrange a few thoughts on a passage of Scripture so as to instruct and profit a congregation. There might not be so much bone in his sermon, but there would be more muscle and soul.

At the anniversary of our Tract Society, it was ascertained that the amount expended for tracts during the year was \$132.60; and the number of pages distributed 248,954. Probably the ensuing year will witness an increase. One hundred and four conversions could be traced to these little messengers, as instruments in the hands of God!

The money collected for the Bible cause amounted to \$1,409.76; and the collections to defray the expenses of the delegates to the General Conference, \$305.68.

Our Missionary anniversary was very interesting. Saturday afternoon and evening, it was feared, was an unfavorable time for that meeting, but the circumstances of the occasion called forth a full house. The Report of the Treasurer showed a collection of \$4,183.87 during the year—a larger amount than was ever before raised by us in a single year. Our beloved Bro. Benham, so recently from the inhospitable coast of Africa, occupied the afternoon in giving us some account of our African mission, its success, its difficulties and prospects. I wish I could transfer the whole scene—speaker, audience, words, gestures and all—to your own presence; or, which would have answered the same and a little better purpose, I wish you had been there, and then you would have been unusually fired up for a speech in the evening, unless your heart was made of harder stuff than I believe—and that would have been doubly pleasing to us, for there are very many who would gladly see and hear the little man who dared deliver himself fearlessly of his true sentiments on a recent occasion not yet forgotten by yourself or your readers. More than one

among us regret that that same man found it expedient to resign the editorship of the Advocate and Journal. Can't you come this way bye and bye? All this, however, please consider an episode—and if I do deviate from strict rules, recollect I am writing a letter, and therefore privileged to say what is uppermost in my mind at the time. And now, let us return to Bro. Benham, and hear a sketch of what he has to say. I stand among you, said he, as another among the many evidences that there is a God who hears and answers prayer. I have not forgotten the scene at my departure, when this Conference solemnly agreed to pray for my success, preservation and return; and in my darkest, weakest and most debilitated hours I never doubted our preservation and return to our home. The publication of the Gospel plan is not only the only means of the salvation of the world, but of its civilization also. And the spirit of the Evangelical Alliance, if it prevails anywhere, it is in a missionary field. In giving some statistics of our mission in Africa, he said that the work of colonization commenced about twenty-seven years since, through which there are in Liberia proper and Cape Palmas about five thousand, through whom we reach the natives. In the Liberia Conference there are fifteen members, of whom thirteen are in the regular work. The number employed by the Board is thirty-eight in all. The membership is nine hundred and forty, of whom one-tenth were added the last year. There are seventeen stations, of which one-half are among the natives. The field now occupied is a tract 350 miles on the coast, and extending about 150 into the interior. During his stay there the increase of members was about one-fifth. Bro. B. referred to the Pons, which is not forgotten by either us or you in New England. Little did we expect, said he, to see their conversion to God, when we were allowed to select one hundred of the children on board that vessel to adopt as the children of the mission. Coming from the hill country, they are not exempt from the diseases of the coast, so that when we left, only sixty-five were alive, but of those, forty were on trial in the church, and had given the most satisfactory proofs of sound conversion. He related several incidents tending to show this fact, the evangelical ideas of the converts, and the earnestness with which they sought Jesus and plead for others. One good effect was that a number of backsliders, from very shame as the first impulse, were reclaimed.

In the enumeration of the difficulties with which the missionary must contend, he mentioned Gregeire, or dependence on amulets or charms to avert evil; Mohammedanism, which is often closely interwoven with the former; polygamy, which existed to such an extent that it was lawful for one man to have from two to nine hundred wives; slavery, which is carried on to a shameful and astonishing extent, and that in spite of armoured vessels cruising on the coast; and sorcery or witchcraft. Of course I can give you only an outline. He closed with a thrilling exhibition of the demands and wants of the Africans.

In the evening, our Bro. Dana maintained most forcibly and eloquently that the M. E. Church is emphatically a missionary church, and that, therefore, every minister and member is to be a missionary. We have not done our duty in this thing. Dr. Pitman followed with some statistics. It needs \$100,000 to sustain our present missions, making no account of any desired additions. The appropriations for the last year were \$80,000, to help meet which \$20,000 were in the treasury at the outset. That for the present year is \$83,000. Here is no calculation for incidental expenses, which must be met in some way, but simply what the Board must have. If every member of the church would pay the small sum of sixteen cents, present missions could be sustained, and then if four cents were added, our missionary operations could be enlarged. Having announced the text assigned him to be "Action," the Doctor amplified it into the proposition that "giving makes a man happy," and then very benevolently besought his audience to become as happy as they could be. Some improved the opportunity, and the plate collection amounted to \$43. Then it was proposed to raise thirty dollars to educate an African boy, to be named Andrew J. Crandall, after our brother who, by transfer, is about to remove from us to St. Louis, which, you recollect, is South of the line established by the famous Plan of Separation. Several were made life members of the Conference Society, among whom were the pastor of the Presbyterian Church of this place, and his lady, and the lady of Bro. Crandall.

Speaking of Bro. Crandall reminds me of his farewell. He has been one of our most effective men. Sent by what he thinks impossible to mistake as the call of God, he goes cheerfully and gladly, accompanied by the prayers of the brethren with whom he has for years toiled and suffered, hoping to do good to the adhering brethren in St. Louis, but prepared for the worst that can befall him. He will be able to carry a considerable sum of money to aid his charge in paying off the debt on the house they have built. May God bless him in his noble enterprise! More anon.

SIMONS.

## A GREAT CURIOSITY.

Great Cave in Scholario County, N. Y.—Preparation for entering—Dr. J. T. Peck—Exploration—Splendid apartments—Subterranean Cathedral—Worship in the interior of the earth—Musical Hall—The Rocky Mountains under ground—The "Winding Way"—Daylight again.

DEAR BRO. STEVENS:—"Took notes by the way" of a late visit to "Howe's Cave," with a few friends, which I send you. Among our company were Dr. J. T. Peck and Rev. C. E. Giddings, both of Troy Conference.

The cave is located 32 miles West from Albany, in Scholario County, five miles West of Scholario village, which stands in one of the most beautiful valleys in the world. We were provided each with a cave dress, consisting of a short jacket, and pantaloons of striped bed ticking and a cloth cap to correspond. Dr. Peck was the most difficult to apparel, on account of his largely respectable dimensions, but with some cording and fixing he was at last equipped, and each a lamp in his hand, we proceeded to follow our *cicerone*, who by the by ought to go ahead, and it will be as well to let him.

At fifteen minutes of ten, A. M., we entered the cave. How cold and bracing the atmosphere! Near the entrance of a large room, called "Washington's Hall," in a niche in the wall, is an immense stalactite, said to resemble the "Father of his country"; here too is a stalactite called "Washington's Epaullette," and another which is named the "American Eagle."

The next place of note is the "Tunnel." This was formerly the most difficult passage in the cave; but Mr. Howe has cut a passage around it, and at considerable expense improved the whole route. From this point we passed along a number of galleries, at the end of which we entered a large room. From the roof and on the sides of this apartment were a great many beautiful stalactites, presenting the appearance of vast icicles. Here we entered a long winding passage called "Harlem Tunnel," about 14 rods in length; this is a somewhat difficult passage, though much improved; it is necessary to remember Franklin's advice here, and "stoop a little," the height being not above four feet. We passed around into a wet gallery, then climbing a kind of stairway, rather wet and slippery, we entered a sort of rotunda, on either side of which are openings into wide passages and large rooms, but so difficult of access that travellers seldom enter them. It is said that these side passages have been explored to the aggregate distance of twelve or fourteen miles. Very

soon we entered a room in which we heard the loud roaring of a cataract; quite a stream of clear water passes through an aperture here, and, passing down, enters a chamber beneath, flows across the floor, and is suddenly precipitated several hundred feet below. The mind is filled with indescribable emotions as the sound falls heavily upon the ear from the terrible abyss.

We now entered a very large room called "Congress Hall," and from an elevated position Dr. Peck addressed us on the wisdom and power of God; he then led in an appropriate prayer, and it was good to be there. A few weeks previous I had listened to the voice of Rev. J. Lindsey in the same room, and as we bowed down I cast my eyes on his venerable countenance; the time, the place, all seemed to say, God is even here. A strange solemnity impressed us.

A short distance thence, we entered a very large room called "Musical Hall," much celebrated as a place of singing, one person making as much music in it as half a dozen in a common room. There were six of us besides our guide. Four or five of us sang part of the first hymn in the Methodist Hymn Book, "O, for a thousand tongues," &c., in the tune of Majesty, and it was thrilling indeed. On one occasion I heard a pistol fired in this room; the sound surpassed the heaviest peal of thunder I ever heard; it was perfectly astounding. In this hall is a large stalactite called the *Piano*. It looks more like an Irish harp. Mr. Howe has refused \$200 for this specimen.

We next reached "Annexation Rock," an immense stalactite lying in the main passage; it is supposed to weigh upwards of five hundred tons.

The rocky mountains come next in order; these extend a mile at least, and are piled rock upon rock two hundred feet high. We halted at the base, and with a lamp in each hand, he sat on a rock that to the company had very much the appearance of an elephant. The view here was fully grand, the ascent laborious and somewhat dangerous.

After crossing the mountain we came to one of the most beautiful passages imaginable, called the "Winding Way"; the entrance is a loop hole ten feet long, round as a barrel, that no man as large as Dr. Peck had ever entered; his weight is 250 pounds; but the Doctor is a man not easily frightened, as the friends of the Troy Conference African very well know. So he put himself to it feet foremost, and after an effort he passed through and we followed on. But the glorious "Winding Way," a just and true description of it cannot be given; you must come and see it. It is a narrow passage near a mile in extent, varying from four to one hundred feet in height, and from two to four feet in width. It winds along in a most beautiful zigzag course, and looks more like the forked lightning as it shoots across the heavens than anything in nature. The arches are regular, and the floor level; it affords the best walking in the cave.

At the termination of this "Way," is the "Rotunda"; this room is thirty or forty feet in diameter, and extends some six hundred feet; fluted columns rise from the floor in regular order. We had now penetrated almost six miles into this wonderful cavern. "There is one more large room beyond this called the 'Capitol'; but we had travelled far enough for one day; we commenced retracing our steps, and in about four hours and five minutes from the time we entered we were out again in the light of day. We felt no sensation of fatigue; the air is pure and invigorating. This will be a great place of resort. We have another cave four miles North from Scholario Village that used to be visited, but has been robbed of its minerals. The county of Scholario is said by travellers to be as rich in caverns and minerals as any place of its size in the world. The Messrs. Ghebards of Scholario, have two large and very rich cabinets of minerals. Come and see this great wonder.

JOHN THOMSON.

## THE RIGHT WAY.

We have been looking for the trouble, about the "line," predicted by Southern papers; but have heard of none yet. A brother in Missouri writes to the Western Christian Advocate the following bulletin of the state of the war there:

And some have said the Mexican war was nothing, compared to the war we would have in these Southern States. Well, I am just from the field of battle, and ready to report. But we are glad to inform you that with us the war was commenced and carried through on Christian principles.

Our fourth Quarterly meeting was commenced on Friday, the 14th of July, at 12 o'clock, by brother David Thompson, using the sword of the Spirit. At the first onset I thought we gained a decided advantage; and at every engagement this fact was the more apparent. Saturday evening we gained a most signal victory, so that we had but little to do on the Sabbath but gather up the spoils, or weep with those who were mourning the loss of the Sabbath. Sabbath evening the good Lord visited us in converting power, and we had the shout of a King in the camp. Seven were converted and united with the Methodist Episcopal Church. We appointed meeting for Monday evening, and had a crowded house, a solemn time, serious convictions, and four conversions; and then, worn out, we reluctantly dismissed our meeting, and left our brethren rejoicing on their way. To God be all the glory!

Among the converts are several young men of promise, and we hope they will be useful to the church. We bespeak the prayers of the church in their behalf. This meeting was held at brother John Gresham's, who, with his amiable wife, is of the number the Lord has given us during our Babylonish captivity, and who now has now added their children. This society at the time the Southern preacher came, on taking charge of the membership only eight adhering members, two of whom are dead, and two others removed. It now numbers thirty-nine, and is in the midst of a glorious revival. May the Lord help the brethren to fight on, not using carnal weapons, but those which are "mighty through God" in pulling down the strong holds of the wicked one! We have nothing to fear from our community by slight, and old fashioned Methodism has nothing to fear from an enlightened community.

We hope that whenever our preachers cross the line they will go in this spirit. There are tens of thousands of good Methodists in the South who know slavery to be of the devil, and hate it accordingly. They will welcome us if we go to them in the spirit and power of the Gospel.

## GENESEE EVANGELIST—OUR BOOK AGENTS.

The Genesee Evangelist has the following remarkable passage on the policy of our Book Agents:

Our book agents at New York are managing magnificently with our books. According to our observations of the new catalogue, in comparing it with old prices, instead of their being a reduction, in accordance with the recommendation of the General Conference, there is actually an *increase* of price. On books of no considerable value, there has been a slight reduction; while on those that have a rich store is none. The discount to preachers has been reduced, consequently, instead of a reduction, there has been an increase of price. If the agents have taken this responsibility upon themselves, it is time that the church knew it. We seek light on the subject.

We do not quote this because we believe it to be sincerely honest; but Bro. Robie has erred in his comparison; but we give his statement, that brethren who are competent to judge of the case may examine the catalogues and give us their opinion. Our church functionaries should be reminded that they are subject to the honest and vigilant criticism of the press. If the above charge is correct, we hesitate not to say as a member of the Book Concern Committee at the late General Conference, that this new policy is utterly

terly at variance with the contemplated reforms of our Book interest. Our brethren, the agents, were timid about these reforms, and their schemes respecting them were pretty summarily rejected. The reduction of the discount was not designed to make up for the reduction of prices, but to enable us to extend the latter. The object was clear, viz: to *cheapen* the books; the average was specific, viz: a reduction of 15 per cent. With such definite action on the subject, we cannot believe our agents have designedly evaded the purpose of the Conference. If, however, through a petty caution, (the great defect, we think, heretofore in our book policy) they have, not properly discriminated the reduced prices in their new catalogue, this too is a proper subject of admonition; and we hope will be thoroughly scrutinized. What we want most for our Book interest at present, is public confidence that our prices correspond with the market standard. Whether justly or unjustly, this confidence has not lately existed; the General Conference attempted to restore it. Our agents are willing, we hope, or if they are not we are for them, to challenge the public examination of the case, that these current objections to our prices may be effectually silenced or confirmed.

## ESCAPED SLAVES.

The Western papers abound in references to the frequent escape of slaves from Kentucky. No less than 66 are said to have run away from their beloved masters at once recently. A Lexington paper states that \$5000 dollars reward are offered for their apprehension. The whites are in pursuit; several encounters have occurred, and one white man at least has been killed. Many have escaped from bondage in Burton and Mason counties. Indeed, the Lexington paper says, "we never heard of such wholesale running off of negroes before."

The late West Indian movements, and the anti-slavery demonstrations of the North must tell powerfully on the slavery of the Northern slaveholding States. Indeed no one can predict what results for well or woe must soon follow; but follow they will, as sure as the intolerable crime continues. God defend the right.

PROTESTANTISM IN FRANCE.—The New York Journal of Commerce states that the recent revolution has developed an amount of Protestantism in France which was not supposed to exist. Villages, where before a Protestant could not find a congregation, if allowed to preach at all, have now dismissed their Catholic curates, and called in evangelical ministers.

ERASMUS.—Last week we stated that the camp meeting at Long Island, Me., would be held the 11th September; it should have read September 4.

THANKSGIVING.—Gov. Edwards, of Missouri, has issued a proclamation setting apart the 24th of November as a day of general thanksgiving.

THE ONEIDA CONFERENCE, at its late session, resolved to establish a Sunday School Book Depository at Auburn, under the direction of Rev. C. P. Bragdon, soliciting the patronage of the Genesee, East Genesee and Black River Conferences.

A citizen of Mississippi has left \$100,000 for the establishment of a college in Liberia, Africa.

MERRY'S MUSEUM AND PARLEY'S PLATYNE.—These two works are united, and the July number under the above title, gives pleasing evidence that the work will continue to merit the public patronage. It is no doubt one of the best juvenile magazines of the day.

COMMUNICANTS IN KENTUCKY.—The Louisville Herald says there are about 150,000 Protestant professors of religion in Kentucky. In the Presbyterian church, 10,000; Baptist, 70,000; Methodist, 35,000; Campbellite, 40,000.

METHODIST EPISCOPAL CHURCH, SOUTH.—The statistics of the Annual Conference just published give white members, 334,850; colored do, 127,240; itinerant preachers, 1,400; local do, 3,143.

EMIGRATION TO VIRGINIA.—About 30,000 Welsh







## THE DYING CHILD.

BY MARY CHRISTIAN ANDERSON.

Translated by Mary Hewitt.

Mother, I'm tired, and I feel would be sleeping.  
Let me repose upon thy bosom seek;  
But promise me that thou wilt leave off weeping,  
Because the tears fall hot upon my cheek.  
Here it is cold; the tempest ravesly glen;  
But my dreams all is so wondrous bright;  
I see the angel children smiling gleefully,  
When from my weary eyes I shut out light.

Mother, one stands beside me now! and, listen!  
Dost thou not hear the music's sweet accord?  
See how his white wings beautifully glen;  
Safely those wings are so wondrous bright;  
Green, gold and red are flitting all around me;  
They are the flowers the angel children;  
Shall I have also wings like life has bound me?  
Oh, mother, are they given alive in death?

Why dost thou clasp me as if I were going?  
Why dost thou press thy cheek to mine?  
Thy cheek is hot, and yet thy tears are flowing;  
I will, dear mother, be always true!  
Do not sigh thus! it murther my repining;  
And, if thou weep, then I must weep with thee.  
Oh, I am tired—my weary eyes are closing;  
—Look, mother, look, the angel kisseth me!

## SKETCHES.

## CHATEAUBRIAND.

M. de Chateaubriand left a will, in which he provides for the publication of his memoirs, which he has entitled *Memoirs d'outre-tombe*. In 1830 he made over these memoirs to a publisher at a certain price, but stipulated that they should not be published till after his death, and that four of his friends should superintend the publication. The friends named are MM. Mandaroux-Vermay, Louis de Chateaubriand, (his nephew,) Hyde de Neuville, and de Levis.

The reputation of Chateaubriand, both as a literary man and as a statesman, has made his name familiar to the American reader during a period of more than half a century. Chateaubriand has been aptly termed the John Quincy Adams of France, and in many respects there was a singular coincidence of character between those two great men—a coincidence which is the more remarkable when we consider the widely different circumstances by which they were surrounded. The following sketch of the life of Chateaubriand, we copy from the N. Y. Tribune:

"Another of the great men of France has departed. The mind of Chateaubriand, so long a living and active portion of her glory, is now but a memory of the Past. Born even before the reign of medieval principles had wholly passed away, it was his rare lot to witness the complete breaking up of old systems, and to outlive more than one of those terrible convulsions which, up to this time, are toiling to lay the foundation of a better era. The record of his life, when it is given to the world, in accordance with his desires, will contain an experience more varied and eventful than often falls to the lot of a man of genius. It will be to France a legacy of the same priceless value as we await in the memoirs of John Quincy Adams—necessary to the completeness of her history, and enriching only with her name and renown. We have compiled from authentic sources the following brief biographical sketch of this distinguished man.

François Auguste de Chateaubriand was born at Combourg, in Brittany, in the year 1769. He was a nephew of the celebrated Malherbes, whose travels on foot and in disguise, through France and Switzerland, may have supplied the inspiration of his own. The name of his father, who was engaged in the cod-fish trade at St. Malo, was originally *Leprieux*, but changed to Chateaubriand, from his having purchased the possessions of an extinct family of that name.

The son, when in his seventeenth year, served for a time in the regiment of Navarre, and soon afterward, in consequence of the Revolution, sailed for America, where he lived for some time on the banks of the Southern Mississippi. Here, in the luxuriant solitude of primeval forests, and in the bark tents of the friendly Natchez, he seems to have learned an intense sympathy with Nature and enthusiastic spirit of devotion, which left their trace on all his after writings. The charming romances of 'Atala' and 'Le Natchez' had sufficient truth and fidelity to his own experience, to give them a novel and enchanting freshness at the time they were written, while they lacked nothing of the grace and sentiment required by the taste of the same period. Chateaubriand returned to France in 1792, and was wounded at the siege of Thionville.

We next find him in London, where he spent several years in exile, supporting himself wholly by his literary labors. During this time he wrote his 'Essay on Revolutions.' After the 18th of Brumaire, he was allowed to live in Paris, where, in conjunction with La Harpe and others, he established the *Mercur de France* and *Journal des Debats*. He was at this time a Bonapartist, and declared, in one of his publications, that the Emperor was 'one of those men whom the Divinity, when he is weary of punishing, sends upon the world in token of expiation.' The 'Genius of Christianity,' perhaps the most celebrated and generally read of all his reflective works, appeared in 1802, in London, at a period admirably adapted to its success. Bonaparte wished to restore the Church, and a book, which, twenty years before, would have found few to defend it, now attained an immense popularity. The sincere religious feeling which pervades it, mounting at times into the lofty atmosphere of poetry, found its way to the heart of the public, then recovering from the fatal extreme to which it had been hurried. The next year, during his residence in Rome, as Secretary of the Embassy under Cardinal Fesch, he wrote 'The Martyrs,' and in the same year was appointed on a mission to the Valais, which he resigned after the death of Duke d'Enghien. In 1806 he travelled to Jerusalem, by way of Cyprus and Rhodes, returning through Egypt, Tunis and Spain. His 'Itinerary' is one of the finest specimens of descriptive writing in the French language. It combines the fancy of a poet with the enthusiasm of a religious pilgrim. Less brilliant than Lamartine's 'Voyage en Orient,' it is more simple and sincere, and contains the elements of more general popularity. At this date, the fame of Chateaubriand had become European, and he was recognized as one of the first living authors of France.

In 1811 he was elected member of the French Institute, in place of Chénier. After the banishment of Napoleon, he published a pamphlet, entitled 'Bonaparte and the Bourbons,' which Louis XVIII. was accustomed to say was worth more to him than an army. This decided his position as a Royalist, which political view he held during the remainder of his life. He remained in Ghent during Napoleon's second brief reign, as Minister to Louis XVIII., and after the final restoration of this monarch was made a Viscount and Peer of France. From this time until 1829, he held various important positions under the Government, besides serving as Minister to Berlin, Extraordinary Ambassador to London and to the Congress of Verona, and Minister to Rome. The most important of his literary productions, in addition to his talented editorials in the *Journal des Debats*, were his 'Notes on Greece,' and a very popular essay

on the abolition of the censorship, in which he affirmed that without freedom of the press a representative government was worth nothing. His complete works were published in 1829, in thirty volumes, the publishers (L'Avocat and Le Fevre) having offered him the enormous sum of 550,000 francs for the copyright.

When the July revolution took place, he advocated the claims of the Duke of Bordeaux, and refused giving the oath of loyalty to Louis Philippe, which obliged him to resign his title of Peer. For the following ten years he devoted himself principally to literature, producing among other works, his translation of Milton, for whose poetry he professed an unbounded admiration, and his 'Essay on English Literature.' During the latter years of his life he lived in seclusion, occupying himself with his own history, under the title of *Memoires d'outre-tombe*, (Memoirs after the tomb.) A modern critic gives the following concise view of Chateaubriand's genius:—

"His style is glowing, rich in images, full of soul, and not without strength; his descriptions, especially, are admirably drawn, but his ideas are sometimes wanting in depth and connection. Although his power of representation gives him a distinguished place among the authors of France, none of his works, singly, can be called classical, in the sense belonging to a free and lofty mind, in which fertility of ideas is harmoniously combined with depth and energy."

## THE NEW REGENT OF GERMANY.

While John of Austria is the centre of so much political interest, a brief sketch of his career may be interesting to many, for it belongs more to the past generation than to the present. He is the brother of the late and uncle of the reigning Emperor; he was born 1782, and has therefore reached his 66th year. He was educated and thrown into active life during the stormy times of the first French revolution; as early as 1800 he was placed in command of an Austrian army; but he was not fortunate; the battle of Hohenlinden tried him in the fire of misfortune, and the utmost he could effect was by his personal courage and example to keep the spirit of the Austrian forces from being quite crushed by the defeats they sustained from the French armies, led by the ablest of its Generals. After the peace of Lunéville he was appointed Director of the Corps of Engineers and of the Military Academy of Vienna. Notwithstanding his youth, he was the object of many bright expectations in that gloomy period; he became excessively popular, especially in the Austrian provinces. He originated the measure of arming a Landwehr, or Militia, and served through the campaign of 1805. The next few years were the most disastrous in the annals of Austria, except, perhaps, the present one. In 1811 he founded the Johannine in Graz. He was always strongly attached to the study of natural history, and when released from military duties he lived the life of a mountaineer, preferring the Styrian hills as a residence to the capricious and was on the best terms with its inhabitants, to whom he was known as a bold and successful explorer of the most inaccessible points. He served again in the campaigns of 1813 and 1815. With the peace began the long ministry of Metternich, and the policy of opposition to all progress, which he maintained for more than 30 years. The Archduke always condemned the system of the all-powerful Chancellor, and never concealed the dislike of it; the consequence was, that not being able to oppose it by positive action, he withdrew himself from political life altogether, and almost separated himself from his family, by marrying the daughter of the Postmaster of Aussee; he was exiled from Vienna, and all but socially parted from the gulf between him and the Court, and the old nobility, however, was never closed. He lived in his retirement at Graz, farming, botanizing and hunting, but never for a day released from the espionage that Metternich kept upon his movements. His popularity was always feared as much as his opinions. After a long absence he revisited the Tyrol in 1835, and was received with such enthusiasm that the Vienna journals were not permitted to publish the account of his reception. In 1842, at a public dinner, he is said to have given a toast, "No Austria, no Prussia, but a united Germany." This incident has secured him much of his present popularity. The statement ran through all the journals, but there are considerable doubts of the authenticity of the anecdote. In person the Archduke is of the middle height, thin and bald; his countenance expresses great benevolence and good humor. Though of so advanced an age, he has preserved much of the enthusiasm of youth. When the revolution occurred in Vienna he entered at once into public life, and it was principally by his influence that Metternich was compelled to resign. The events since the revolution are too well known to require repetition; he is now Regent of Austria and Chief of the German Empire, and Metternich is an exile!

## LOUIS PHILIPPE'S PRIVATE FORTUNE.

The large sums which His Majesty was supposed to have placed in foreign funds, were no doubt a great object of curiosity with the possessors of his portfolios; but all that is produced, is an account showing that he had possessions in America, \$50,000, which, all the proceeds being re-invested, had increased in 1847 to \$72,000 five per cents, that is, about \$18,000, producing \$900 a year. There is no trace in these papers of any English funds; but we have heard, and believe the truth to be, that all the King possesses out of France, is a sum of about £10,000 in the British funds, yielding about £300 a year; and the Queen has, it is said, about £500 a year, in the Austrian funds, a legacy from an aunt, one of the Archduchesses. And to these three small and accidental resources, is reduced all that malevolence has said of the avare accumulation of the King.—Quarterly Review.

## FAMILY CIRCLE.

## DON'T BECOME RICH AGAIN.

BY MRS. MCGOURNEY.

"I've lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man. To-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sad. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been so school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left his stately house. The servants were dismissed. Pictures and plate, carpets and furniture were sold; and she who had been so long mistress of the mansion shed no tear.

"Pay every debt," said she; "let no one suffer through us, and we may yet be happy."

He rented a neat cottage, and a small piece of ground a few miles from the city. With the aid of his sons, he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the work of the household, and also assisted the younger children. Besides, they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which they readily sold to a merchant in the city.

They cultivated flowers, and sent bouquets to market, in the cart that conveyed the vegetables; they plaited straw; they painted maps; they executed plain needle-work. Every one was at her post, busy and cheerful. The cottage was like a beehive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do when we lived in the great house," said the children; "and we love each other a great deal better here; you call us your little bees."

"Yes," replied the father; "and you make just such honey as the heart loves to feed on."

Economy as well as industry was strictly observed; nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved; vines and flowering trees were planted around it. The merchant was happier under his wood-bine covered porch, in a summer's evening, than he had been in his showy drawing-room.

"We are now thriving and prosperous," said he; "shall we now return to the city?"

"O no, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and we did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich and did not work. So father, please not to be a rich man any more."

## CHILDREN.

## THE SULKY GIRL.

Mr. Robert Raikes visited the parents and children of his school at their own houses. He called on a poor woman one day, and found a very refractory girl crying and fretting. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parent's leave he began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky.

"Well, then," says he, "if you have no regard for yourself I have much for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself and make a beginning for you."

With that he knelt down on the ground before the child's mother, and put his hands to gether with all the solemnity of a juvenile of fender. "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed. She burst into tears, and immediately falling on her knees earnestly entreated forgiveness. Afterwards she never occasioned her mother any trouble.—London Child's Companion.

## AN HONEST BOY.

That "honesty is the best policy," was illustrated some years since under the following circumstances, detailed by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for aid for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the lad returned home. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed the good resolution—the pocket book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother, and took the boy into his service, and he is now one of the most successful merchants in Ohio. Honesty always brings its reward—to the mind, if not to the pocket.

## THE DYING MOTHER AND HER BOY.

A gentleman was not long since called upon to visit a dying female. On entering the humble cottage where she resided, he heard, in an adjoining room, an infant voice. He listened, and found it was the child of the poor dying woman engaged in prayer.

"O Lord, bless my poor mother," said the little boy, "and prepare her to die. O God, I thank thee for I have been sent to a Sabbath School, and there have been taught to read my Bible, and there learned that 'when my father and mother forsake me, thou wilt take me up.' This comforts me, now that my poor mother is going to leave; may it comfort her, and may she go to heaven, and may I go there too, and pity my poor dear mother, and help me to say, thy will be done."

He ceased, and the visitor, opening the door, approached the bedside of the poor woman.

"Your child has been praying with you?"

"Yes," said she, making an effort to rise, "he is a dear child. Thank God he has been sent to Sunday School. I cannot read myself, but he has read that blessed book, the Bible, to me, and I hope I have reason to bless God for it. Yes, I have heard from him that I am a sinner, I have heard from him of Jesus Christ, and I do, as a poor sinner, put my trust in him. I hope he will preserve me. I hope he has forgiven me. I am going to die, but I am not afraid; my dear child has been the means of saving my soul. O, how thankful I am that he was sent to a Sunday School!"

## A CHILD'S FAITH.

A beloved minister of the Gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sin-

cere follower of Jesus, and related to me a beautiful illustration that had just occurred in his own family.

He had gone in a cellar which in winter was quite dark, and entered by a trap door. A little daughter, only three years old was trying to find him, and came to the trap door, but on looking down all was dark, and she called:

"Are you down cellar, papa?"

"Yes; would you like to come Mary?"

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you."

"O, I should fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little further, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there, she called:

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said:

"I knew, dear papa, I should not fall."

## LADIES.

## ADVICE TO WIVES.

Love is fickle, says say  
Beauty cannot hold him;  
Love will steal himself away,  
Maidens, if you could him,  
Love, he will not live with strife,  
Even turns from beauty,  
If the lady plagues his life  
With her household duty.

You can have him in your power,  
Ladies, if you try it;  
Use him as you wish him first,  
Love, he can't deny it.  
Do not fret, and scold, and pout,  
Aggravating trouble;  
Beauty kicking up a row  
Makes misfortune double.

## HOW DO MEN GENERALLY GET THEIR WIVES?

When do men usually discover the women who afterwards become their wives? is a question we have occasionally heard discussed; and the result invariably came to is worth mentioning to our young lady readers. Chances has much to do in the affair; but then there are important governing circumstances. It is certain that few men make a selection from ball rooms, or any other places of public gaiety; and nearly as few are influenced by what may be called showing off in the streets, or by any allurements of dress. Our conviction is, that ninety-nine hundredths of all the fiery with which women decorate, or load their persons, go for nothing, as far as husband catching is concerned. Where, and how, then, do men find their wives?

In the quiet homes of their parents or guardians—at the fireside, where the domestic graces and feelings are alone demonstrated. These are the charms which most surely attract the high as well as the humble. Against these, all the fiery airs in the world would sink into insignificance.

We shall illustrate this by an anecdote, which, though not new, will not be the worse for being again told.

In the year 1773, Peter Burrell Esq., of Beckenham, in Kent, whose strength was rapidly declining, was advised by his physicians to go to Spa for the recovery of his health. His daughters feared that those who had only motives entirely mercenary, would not pay him that attention which he might expect from those who, from duty and affection united, would feel the greatest pleasure in administering to his ease and comfort; they, therefore, resolved to accompany him.

They proved that it was not a spirit of dissipation and gaiety that led them to Spa, for they were not to be seen in any gay and fashionable circles; they were never out of their father's company, and never stirred from home except to attend him, either to take the air or to drink the waters; in a word they lived a most reclusive life in the midst of a town then the resort of the illustrious and fashionable personages of Europe.

This exemplary attention to their father procured these three amiable sisters the admiration of all the English at Spa, and was the cause of their elevation to that rank in life, to which their merits gave them so just a title. They were married, one to a nobleman—one to the Earl, and afterwards to the Marquis of Exeter, and a third to the Duke of Northumberland. And it is justice to them to say, that they reflected honor on their rank, rather than derived any from it.—English paper.

## THE WIVES.

It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do on fifteen or eighteen dollars. The man does his part well; but the woman is good for nothing. She will even upbraid her husband for not living in as good style as her neighbor, while the fault is entirely his own. His wife, and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, and the appearance of the waters remain unchanged.

No Nicholas, the driver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

## SECRET OF BEAUTY.

A lady's beauty depends so much upon expression, that if that be spoiled, farewell to her charms; and that which nothing tends more to bring about, than a countenance soured with imaginary cares, instead of being lighted up with thankfulness for innumerable blessings. This is the cause of so many ladies withering into wrinkles early in life; whilst nothing renders their beauty so lasting as that placid look of pure benevolence, which emanates from a heart full of thankfulness to Heaven, affection for those dearest and nearest to them, and good will to all mankind.

MAN'S TRUEST HAPPINESS.—As an intelligent being, man's truest happiness lies in the pre-eminence of his reason over his senses; as a moral being, in the supremacy of his conscience over both; and, as an immortal creature, in his fitness for that eternal state, to which this life is only the gymnasium.

GRIEF AND JOY.—It is easier to conceal great grief than great joy, though our acquaintance sympathize more with the former than with the latter.—Richter.

## YOUTH.

## WILLIAM TELL.

More than four hundred years ago, the country which goes by the name of Switzerland was under the Austrian Government, and the people were little better than slaves. They were made to pay heavy taxes, and to perform the most menial offices, while the Austrians lived upon the fruits of their labor, and governed them as with a rod of iron.

One of the Austrian governors by the name of Gesler, was a very great tyrant, and did all he could to break the spirit of the Swiss people, but it was of little use.

Gesler went so far in his tyranny as to command his hat or cap to be placed on a pole in the market place, and ordered every Swiss who passed it should bow to it. The poor Swiss people did not like it at all; but they were afraid to disobey the order, as imprisonment or death would be the consequence of their disobedience. There was, however, one noble minded man, who was afraid neither of imprisonment nor death, who refused to bow to Gesler's cap. His name was William Tell. He not only refused to bow to the hat, but incited his countrymen to throw off the Austrian yoke.

He was soon seized and brought into the presence of the tyrant. William Tell was a famous bowman, and had his bows and arrows about him as he was seized. Gesler, telling him he had forfeited his life, proposed that he should exhibit a specimen of his skill as an archer, promising him that if he could hit an apple at a certain distance he should go free.

Tell was glad to hear this, and began to have a better opinion of the governor than he deserved; but the cruel man called Tell's only son, a boy seven years old, forward, and placed the apple on his head, bidding his father fire at it.

When Tell saw this he nearly fainted, and his hand trembled so much that he could scarcely place the arrow in the string. There was, however, no alternative; he must attempt the feat or die; but that which unnerved his arm was the fear that his skill might fail him, and that he might kill his son.

The child, seeing his father's distress, endeavored to console him.

"I am sure you will not hit me, father," said he.

"I have seen you strike a bird on the wing at a great distance, and I will stand quite still."

The ground was now measured, and the boy was placed against the tree. It is impossible for you to understand what the unfortunate Tell felt as he prepared to shoot. Twice he levelled his arrow, but dropped it again. His eyes were so blinded by his emotion that he could not see the apple.

The assembled spectators, of whom there were numbers, seemed to hold their breath. At length Tell summoned up all his courage. He dashed the tears from his eyes, and bent his bow. Away went the arrow, and piercing the apple, cut it in two, and embedded itself in the tree.

The spectators shouted and applauded. Tell was taken to Gesler, who was about to set him free, when he observed another arrow sticking under his girdle.

"Ha!" said he, "an arrow! Why that concealed weapon?"

"It was destined for you!" replied Tell, "if I had killed my child!"

Upon this daring threat Tell was again seized by the tyrant's soldiers, and was hurried away to be put to death. But being a strong and resolute man, he made his escape, and fleeing away into the mountains, incited the people to throw off the tyrant's yoke. They accordingly took up arms, and made Tell their leader.

But he was again taken prisoner, and being put into a boat with Gesler and his men, for the purpose of rowing over one of the lakes, a storm arose, and the boat was driven ashore. Tell leaped out before any one else could land, and snatching a concealed arrow from his person, took aim at the tyrant, and shot him dead as he sat in the boat.

After this, Tell so roused the people that they soon gained their freedom, and Switzerland is a free country to this day. Tell has never been forgotten, but the people always think of him with gratitude, and consider him as the deliverer of his country.—Merry's Museum.

## A WORD TO APPRENTICES.

Stick to your trade, boys, and learn how to work if you wish to be truly independent. There is no more pitiable sight than a half learned mechanic applying for work. He is always at the foot of the hill, and labor as he may, unless he has become perfect in his trade before he attains the years of his majority, he never will be perfect, and can calculate on poverty as his portion with a good deal of safety.

We have in our mind's eye a lad of eighteen, who a few months ago was at work in this office at fair wages; but his parents encouraged him in the idea that he was a man, and should have a man's pay.

He left us with a feeling that he should get rich faster in Boston, and since that we have learned of his having been engaged for a short time in three different offices in three several cities.

Of course, with his slight knowledge of the business, he could not have permanent employment, and so he has taken up a new trade. He joined a company of corps dramatique, and the last notice we had of his whereabouts was from a handbill announcing his appearance before the citizens of Worcester for a benefit, in the character of the "Irish Tiger."

Parents, if you wish well to your children, urge them to learn their trades perfectly. A neglect of this counsel makes "Irish Tigers," and Yankee tunnel heads of thousands of bright boys every year.—Christian Citizen.

## SHERIDAN'S PROCRASTINATING.

Much of the inconvenience to which Sheridan was subjected, arose from his procrastinating; whether it was a deed to sign or a letter to frank, he would still put off doing it. Nothing was ever done in time or place. Letters containing money or bearing intelligence of importance remained unopened. Whether private or official business demanded his attention, still there was the same indolence, the same unwillingness to apply, which eventually led to the most serious results.

Professor Smyth was waiting one morning for him in his ante-room, and happened to cast his eyes on a table that stood in the middle of the room, covered with manuscripts, plays, pamphlets and papers of every description. As the prospect to tumble them over and look at the superscriptions, he observed that the letters were most of them unopened, and that some of them had coronets on the seal. He remarked to Mr. Westley, the treasurer of Drury Lane, who was sitting by the fire, having also for a long time danced attendance, that Mr. Sheridan treated all letters, wafer or coronet, pauper or peer, the alike seemed equally unopened.

"Just so," was the treasurer's reply; "indeed, last winter I was occupying myself as you are doing, and for the same reason, and what should I see among these letters but one from myself, unopened like the rest—a letter that I knew contained a ten pound note within it. The

history, sir, was that I had received a note from Mr. Sheridan, dated Bath, and headed with the words 'money bound,' and entreating me to send the first ten pounds I could lay my hands upon. This I did. In the meantime I suppose some one had given him a cast in his carriage up to town, and his application to me had never more been thought of; and therefore there lay my letter, and would have continued to lie till the house-maid had swept it with the rest into the fire, if I had not accidentally seen it."

Mr. Smyth could not help, on going down stairs, telling the story to his valet, Edwards, suggesting to him to look after the letters, to which he replied:

"What can I do for such a master? The other morning, I went to settle his room, after he had gone out, and on throwing open the windows, found them stuffed up with paper of different kinds, and amongst them bank notes; there had been a high wind in the night—the windows, I suppose, had rattled—he had come in intoxicated, and in the dark, for want of something better, stuffed the bank notes into the casement—and as he never knew what he has in his pocket, or what he has not, they were never afterwards missed.—Memoir of Richard Brinsley Sheridan.

## PEOPLE OF MODERATE FORTUNE.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Dr. Franklin's maxim was a wise one—

"Nothing is cheap which you do not want."

Buy merely what is absolutely necessary, and let experience of your wants and income dictate what shall be afterwards obtained. If you spend all at first, you will find you have bought many things you do not want, and omitted many you do want. Begin cautiously. As riches increase, increase in hospitality and splendor; but it is always painful and inconvenient to decrease.

After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness, and good sense, may be shown in the management of a small household, and the arrangement of a little furniture, as well as upon a large scale. The consideration gained by living beyond one's income, is not actually worth the trouble it costs. The glare that is about such false, wicked parade, is deceptive; it does not in fact procure valuable friends or extensive influence. More than that, it is wrong, morally wrong, so far as the individual is concerned; and injurious beyond calculation to the interests of our country. To what are the increasing beggary and discouraged exertions of the present day owing? A multitude of causes no doubt tend to increase the evils, but the root of the whole matter is the extravagance of all classes of people.

We are all shall be prosperous till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and prudence. We never shall be free from embarrassment till we cease to be ashamed of industry and economy! Let women aid in the needed reformation. Let their husbands and fathers see them happy without finery; and if their friends have, as is often the case, a foolish pride in seeing them decorated, let them silently and gradually check this feeling, by showing that they